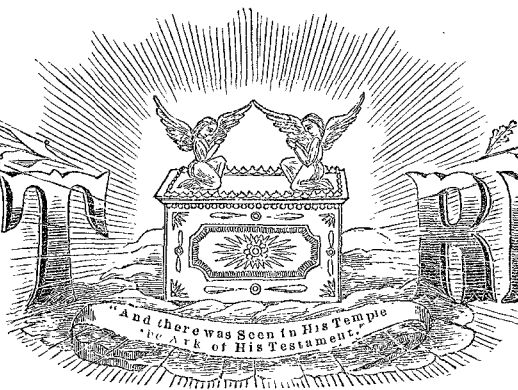


ADVENT REVIEW,



AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. XXI.

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Hebrews ii, 10.

PERFECT through suffering! Is this the path
My Saviour trod?
And shall I shrink to follow thee,
Thou Lamb of God?

Perfect through suffering—the heart may faint
Upon the road,
And flesh and spirit both may fail,
Yet hope in God.

Perfect through suffering—the gold refined,
No dross remains;
And o'er the furnace watcheth One,
To guide the flames.

Perfect through suffering—a bright reward
Before thee lies;
Gird up thy loins to run the race,
Then seize the prize.

Perfect through suffering—the countless throng
Of saints in light,
Through tribulations great have come,
Affliction's fight.

Perfect through suffering—their robes made white,
In Jesus' blood.
The tears from every eye are wiped,
They reign with God.

Perfect through suffering—the conflict o'er,
The race well run;
A crown of immortality
And joy is won.

Perfect through suffering—is this the path
My Saviour trod?
Thou welcome be its fiery cross,
It leads to God.—*Sel.*

The Bible no Refuge for Slavery.

(Continued.)

II. THE example of Abraham, and other patriarchs, is the next resort of slaveholders to obtain a sanction of American slavery.

In discussing this claim of the advocates of slavery, I shall confine myself principally to Abraham, as his case will prove decisive for or against slavery. As to the conduct of Laban, in selling his daughters to Jacob, and in giving them Zilpah and Bilhah to be their handmaids, no effort is necessary to prove that there was nothing analogous to American slavery involved in the transactions. If it were clearly slavery itself, it would not prove that, or any other slavery to be morally right, since the transactions lack the endorsement of heaven. The transactions are recorded as facts transpiring in the life of Jacob, but there is no endorsement of the character or conduct of Laban, and his conduct cannot be plead as an example to be followed, or as a justification of any system or practice. The same is true of much of the historical part of the Bible.

But in the case of Abraham, the subject wears a

different aspect, as he is clearly presented as a representative man, an example to be followed, and the friend of God. If it could be clearly proved that such a man was a slaveholder, it might have the appearance of an endorsement of slavery. Now what are the facts? They are as follows:—"He had sheep and oxen, and he had asses, and men-servants, and maid-servants, and she-asses and camels." *Gen. xii, 16.*

"And when Abraham heard that his brother was taken captive, he armed his trained servants, born in his house, three hundred and eighteen." *Gen. xiv, 14.*

"And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in thy house, or bought with thy money of any stranger, which is not of thy seed. He that is born in thy house and he that is bought with thy money must needs be circumcised." *Gen. xvii, 12-13.*

"And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave them to Abraham." *Gen. xx, 14.*

We have now before us all the essential proof that Abraham was a slaveholder, for if the above texts do not prove it, it is not proved by any other circumstance that may be mentioned in his history; as the transactions in the case of Hagar, *Gen. xvi, 1-9*; and in his swearing of his servant, in relation to procuring a wife for his son Isaac, *Gen. xxiv, 1-4*.

The question is, can there be found in any or all of these facts, the slightest justification of American slavery? No; must be the decisive answer.

(1.) It is not found in the word *servant*, for this is applied to all classes of laborers and dependents. It is not necessary at this point to resort to criticism, but only to show how the word is used generally in the language of those times. Abraham called himself the servant of the three angels that visited him. *Gen. xviii, 3*. He could not have designed to express the idea of a slave. Lot called himself the servant of the angels which led him out of the city. *Gen. xix, 1-9*. Jacob called himself the servant of Esau. *Gen. xxxiii, 5*. But the reverse of this would be true if the word *servant* meant slave. "And Isaac answered and said unto Esau, Behold I have made him thy lord, and all his brethren have I given to him for servants." *Gen. xxvii, 37*. The children of Esau were not given to the children of Jacob as slaves, and *servant* means only inferiority or political subjection. Pharaoh is said to have made a feast to all his servants, *Gen. xl, 20*, but it will not be pretended that slaves are intended. Kings do not make feasts to slaves upon their birth days. All subjects were the servants of their kings, and even the highest officers of the army, were, in the language of the times, the servants of the sovereigns; it is plain therefore that the fact that Abraham had servants, does not prove that he was a slaveholder.

(2.) The proof that Abraham was a slaveholder is not found in the fact that he had servants bought with his money. In those times all the people were the servants of their petty kings, and persons might be transferred from one prince to another for money, without supposing they were chattel slaves. During the Revolutionary war, the English Government hired an army of Germans, for which they stipulated to pay a given price per head. They were as much bought with King George's money, as Abraham's servants

were bought with his money, but they were not chattel slaves. Abraham, possessed of such great wealth as he was, was compelled to have servants, and leading a wandering life, amid hostile nations, it was necessary that he should have servants that were truly attached to him and his interests. To secure such servants, he may have purchased captives, to make them his free attendants, which would attach them to him. This is much more rational than to suppose he could buy them as chattel slaves, and hold them against their will, in his circumstances.

(3.) The proof that Abraham was a slaveholder is not found in the fact that he had servants born in his house. Abraham had no house in our use of the word, but dwelt in a tent and led a wandering life. By being born in his house, is meant, born in his family or among his attendants. With attendants enough to take care of his flocks and herds, and to protect, as a guard, his person and great wealth, there must have been many servants born in his house; that is, among his attendants and followers, but where is the proof that they were his personal property, his chattel slaves?

(4.) The proof that Abraham was a slaveholder is not found in the fact that he had men-servants and maid-servants given to him by Abimelech, as above quoted. Abimelech gave him sheep and oxen, and as Abraham probably had as many before, as he had servants to watch over, the attendants were transferred, and became Abraham's followers by their own consent; and as they were both kings, it was only a transfer of subjects from one government to another, and not a gift of chattel slaves. It is clear then that there is no proof that Abraham was a slaveholder, but it shall now be shown that there is proof upon the face of the record that he was not a slaveholder in anything like the sense of American slavery.

1. His three hundred and eighteen trained servants which were born in his house, could not have been slaves in the sense of American slavery. Whatever they were, their adherence to Abraham must have been voluntary. They constituted his army, and a brave army were they, under a brave leader, when he led them to the rescue of Lot and the other captives, and slew the armies of four kings, and took the spoils. It is mentioned in particular on this occasion, he armed the three hundred and eighteen trained servants "that were born in his own house." He doubtless had other attendants at this time, but these were taken as more reliable in the hour of danger in a foreign expedition, than those not born in his house, who had more recently joined him. The latter would most naturally be left as a home guard in the absence of the king and the principal army. Had any of them been chattel slaves, how easily could they have walked away? Would a slaveholder of the South presume to arm three hundred slaves and lead them into Canada, to recapture prisoners and goods that had been taken away? Abraham must have pursued those kings not less than a hundred and thirty miles, through a wild country. How easily could his slaves have escaped had they been held against their wills, as our American slaves; and how unsafe would an American slaveholder feel alone in the midst of three hundred armed slaves. Again how easily could those left at home have made their escape in the absence of their master. There were no

patrols then to pick them up, no bloodhounds to pursue and run them down, and no fugitive slave law to carry them back.

2. Abraham said to God, "To me thou hast given no seed: and lo, one born in my house is mine heir." Gen., xv, 3. This was before the birth of Ishmael.

Those born in his house then, could not have been slaves or they would not have been his heirs.

3. Once more, Abraham's oldest servant ruled over all that he had, and was charged with the important business of negotiating with his distant kindred for a wife for his son Isaac. The business was committed to him under the solemnities of an oath. Gen. xxiv. 1-5.

Was he a slave? Have southern planters slaves that can be trusted, not only with the care of all their estates at home, but who can be sent on a foreign embassy with a train of ten horses, and with jewels of silver and jewels of gold, and raiment, and other precious things? Gen. xxiv, 10, 53. It is perfectly ludicrous to suppose, that persons who were trusted with such responsibilities, bore any analogy to southern slaves.

It is believed the record has now been purged from every vestige of Abrahamic slavery, and it remains to look after that said to have been established by Moses, the great law-giver under God.

III. The Jewish polity as established by Moses, under God, is the final resort of slaveholders to find an endorsement of American slavery within the lids of the Old Testament. That there is much legislation concerning masters and servants, and that servitude, of some sort is tolerated, modified and regulated, it would be vain to deny. But that American slavery is found upon the record, or anything analogous to it, is denied. Before entering upon the examination of those provisions which some suppose involve the principle of chattel slavery, it may be well to state a few general leading principles, which it will be necessary to keep in view during the entire investigation, as having a bearing upon the whole subject, and upon the exposition of each text in particular.

1. The system introduced by Moses, whatever it was in fact, was a great improvement on all former times and organisms. If there are what may be deemed social evils in the light of the gospel, and which the gospel corrects, they were not introduced by Moses, but are the relics of a more barbarous state of things, which his system did not entirely blot out in its great work of reformation, though it curtailed and mitigated every evil. If any such supposed evil is found, it will be seen, not to have been introduced as a new thing, but to be there by way of a modification of some previously existing evil, the severity of which is averted by legislative restraints and protections.

2. The above remark is peculiarly true and forcible in relation to servitude, as tolerated, limited, and modified by the law of Moses. The law of Moses nowhere introduces a system of servitude as a new thing, or a new element in society, but treats of it as a thing already existing, as an evil to be restrained, and modified. It is not possible for a reflecting mind to read the provisions touching masters and servants, without seeing, lying back of those mild provisions, a more oppressive system, which it corrects, modifies and softens. Take it as it stands upon the record, and in view of the condition of the world, and even the rude state of the Israelites, at the time it was introduced, and it must be admitted to be a most benevolent system, and greatly beneficial to all servile classes. It appears to have been introduced for the exclusive protection and benefit of the servile classes, and not for the benefit of the masters. American Slavery will have to be greatly modified before even as much as this can be said in its favor.

3. When we examine more particularly into the several provisions concerning servitude, we find that every regulation concerning it, is for the protection and benefit of the servant, and not one for the benefit of the master. Not one new right or privilege is bestowed upon the master; he possessed every right, and enjoyed every privilege, before the law was given which he can claim and exercise under it, but it throws around him many restraints, and many protections around the servant, and secures to him many rights and privileges which he would not be likely to enjoy

without the law. It is safe therefore to say that the whole system was designed for the benefit of the servile classes, which leaves not a single analogy between it and American slavery, as the legislation which gives it existence, is altogether for the benefit of the master, conferring all legal rights on the master, and taking every legal right away from the slave, leaving the slave without a legal existence, and entirely unknown to the law, only as a personal chattel, only as a sheep or a horse or an ox has a legal existence and is known in law.

These remarks, if true, and they most certainly are, must of themselves settle the entire argument, and demonstrate, that no justification can be found in Jewish servitude for American slavery. I might with entire safety rest the argument on these points, but I propose not so to do, but only ask the reader to keep them in view, to carry them along through the investigation, for the sake of the light they will shed on the general subject, and the assistance they will render in coming at a right interpretation of the several texts to be examined.

The way is now prepared for an examination of those parts of the Mosaic code which some suppose teach the principle, and justify the practice of American slavery.

The method to be pursued is, first, to examine each text by itself, and then inquire into the general bearings of the whole system upon the subject of slavery.

It will not be necessary to examine every text in which the word servant occurs, but only such of each class of texts as are regarded as the strongest proofs of the existence of slavery.

The first allusion to servitude in the Jewish economy is as follows: "And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof." Ex. xii, 43-45.

This text was not designed to create or justify slavery, if slavery is implied in its language. The most that can be made of it, is that it takes for granted that there will be servants bought with money, and hired servants, without instituting, providing for, or sanctioning either system of service. It does not refer to servitude as a thing to be established by the new system, but as a thing already existing, without bestowing upon it either sanction or censure.

It does not necessarily imply the existence of slavery. The only proof that slavery existed, is found in the fact that servants were bought with money. It will not be pretended that hired servants were slaves; we have therefore only to settle the case of servants bought with money. The assumption that servants bought with money were chattel slaves is founded upon the supposition that the language of the Jewish law is to be interpreted by our usages. Their language was not borrowed from our usages, and cannot be safely explained by them. If it were first proved that slavery existed, then it might be safe to infer that the expression, servants bought with money refers to slaves. Such language in a statute in one of our slaveholding States, would doubtless be so construed. It being admitted that such a class as chattel slaves existed, the language might be conclusive evidence that the legislature referred to them; but the question is not to which of two admitted classes does the language refer? but was there any such class as chattel slaves? and on this question the evidence is entirely insufficient. The assumption that there was such a class, is necessary to justify such a construction of the law, and this very construction of the law, is the only proof there was such a class. This is arguing in a circle; it is assuming the main proposition to be proved, and then offering in proof of that proposition a conclusion drawn from the assumption. The language, "servant bought with thy money," cannot prove that a chattel slave is meant, only upon the supposition that no person can be bought with money, without being a chattel slave, which is false upon the very face of the record. It is only necessary to show that things and persons were bought with money, without becoming subject to the incidents of property or chattel slavery, to settle the whole question so far as the meaning of buy and bought is concerned. The

word buy, in scripture language, means to get, gain, acquire, obtain, possess; and when bought with money is the expression, it denotes merely the means by which the thing was obtained. A few quotations will settle this question.

1. The Jews bought and sold their lands for money, which lands were not, and could not be permanently alienated by such sale and purchase. They might be redeemed at any time, and if not redeemed, they must revert at the Jubilee. The price was to be according to the number of years before the Jubilee, when lands were sold and bought, as the following text shows:

"And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another:

"According to the number of years after the Jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee:

"According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee." Lev. xxv, 14-16.

The land was sold and bought for money, and yet no title was given or obtained to it, but only a limited possession. That possession might be for one, five, or ten years or more, as the sale was distant from the time of the Jubilee. In Scripture language it was buying and selling, yet in our language, it was no sale, but a lease for a term of years. If then land could be bought for money, without acquiring the right of property, but only the right of possession and increase for a time; it follows that men could be bought for money without acquiring in them the right of property, but only a right to their labor. A man gave another possession of his land, with the right of all the increase for a given number of years, when it must return to him, and this is called selling and buying it, in Scripture language. So a man agrees to serve another for a valuable consideration, paid to him in advance, and in Scripture language he is said to sell himself, and the other is said to buy him. If land could be bought for money, without obtaining the right of property in it, men could be bought for money without acquiring the right of property in them. If land could be bought for money without subjecting it to all the incidents and liabilities of land bought for money under the laws of the United States, then men could be bought for money, without subjecting them to all the incidents and liabilities of men bought for money under the laws of the slave States of this country. The conclusion is perfectly clear that the simple fact that servants are said to have been bought with money, does not prove that they were chattel slaves.

(To be continued.)

Signs of the Last Days.

THE progress and the prevalence of even the grossest forms of wickedness, in different places, and among diverse classes, are facts frightful to observe and more frightful to ponder. Every newspaper is laden with the record of such. Dishonesty, licentiousness, violence, murder—they do not meet us as exceptional instances; they make the staple of the news of the day: they load and darken the columns of all journals; till one trembles almost to take up the morning paper, is afraid to have it read in the family, and lays it down with a sense of heart-sickness, a saddening impression of the ineffectiveness of our means of public, moral and religious instruction, a keen apprehension of what is to be expected in the future.

"It is not the rich and luxurious, alone, among whom such evidences of viciousness abound. It is not those who are avowedly worldly and godless in their life. Mechanics, merchants, farmers, teachers, physicians, lawyers, ministers of the gospel, men high in social rank and in political influence, women as well as men, not only the young but the aged, in well-nigh equal measure, the refined and cultivated as well as the coarse,—all seem to be smitten with the foul contagion, and suddenly to break out with the vile and hateful leprosy of sin. Not crimes of dishonesty alone are common; but the murder of wives, of husbands, of children, of the most confiding and affectionate

friends, a horrible lustfulness, the most flagrant and fiendish violations of faith,—all seem as common as the blossoming of trees, and are coming to be spoken of as familiarly and frequently, and with nearly as little apparent concern, as are the most ordinary and trivial facts.

"No one, we think, can feel that in this descriptive outline the case is at all overstated; that any slightest exaggeration of the truth is intended or allowed. The same impression must be made upon all whose eyes and ears are measurably open to what is publicly passing around them, and who contrast this present state of things, not against some ideal plan of the social state, some fancy of their own as to what might be but what never has been, or even against the comparative pureness of the manners of our fathers, but against the actual state of society as it was in this country only twenty or thirty years ago. That was not Arcadian, but it looks almost so in comparison with the present. It certainly is true that excesses of crime are vastly more common now than then, and that what would then have shocked a community so deeply and indelibly as to be remembered and recounted for years, is now forgotten, beneath the impression of that which follows it, in a few days or weeks. A sense of unsafety begins to prevail throughout many circles. A sudden death can hardly anywhere occur without exciting the suspicion of foul means. Elopements and domestic infidelities are so common as hardly to excite any remark, unless perhaps a ribald jest. And no sense of strangeness is awakened in the public mind by the story of even a parricide or a wife-murder."—*Sel.*

"The Plank Bears."

A SHIP was wrecked some time in the last century on the coast of Cornwall. All hands went down save one sailor boy who was washed on the shore, barely living, and who lay, bruised and ready to perish, for weeks, on a sick-bed. He was visited by a young man—whether in or out of the pastoral office matters little—a young man who strove to lead the sinking sailor-lad to the cross of Christ as the anchor of the soul, sure and steadfast, in the storms which destroy both soul and body in hell. "Suppose," said the missionary, "that when your vessel was in pieces round about you off the coast, and you felt yourself sinking, exhausted, under the surge—suppose you had caught hold of a plank as it floated by you, and felt that, as you clutched it it bore your weight and held you up till relief could come, you would thank God for that plank, would you not?"

"Yes, sir," gasped the boy; and the boy was made to understand that that plank was Christ, bearing up the sinner in the tempest of wrath.

Many years rolled away, and the Christian missionary toiled on, miles after miles from the southern coast, in the midst of some northern city. One day he was again in a sick-room. Every thing showed that it was also a room ready for a death. They moved about silently and reverently, as men do when they expect the coming of the king of terrors. The sufferer was nearly, nearly gone. The visitor, true to his old calling, bent down to whisper to the dying man words about the great salvation, and the life after death. "Is it well with your spirit?" said the old missionary. And there was a sudden glance of the eye that had begun to fix, and the head turned round, and a last flush covered the white face, and then a smile—such a smile—"God bless you, sir! *The plank bears, sir! the plank bears!*" And so it did. It had borne him ever since, and clinging to it, he got safe to land.—*Macedonian.*

Be in Earnest.

THAT is, if you are yet in sin and intend, or even hope or wish to be saved. For,

1. God gives no promises, expressed or implied, save to such as are in earnest. He nowhere says—"O ye that dwell at ease in your sins, salvation comes to you." In all his holy word there is not a promise of this sort—not one.

But there are ample promises to those who are truly in earnest. For example: "And ye shall seek me and

find me, WHEN ye shall search for me *with all your heart*. And I will be found of you, saith the Lord." Jer. xxix, 13, 14.

"Ask, and ye shall receive; seek, and ye shall find."

"The kingdom of heaven suffereth violence, and the violent take it by force."

"Strive [agonize] to enter in at the straight gate; for many shall seek to enter in (when it is too late) and shall not be able."

In all these and many similar words, God himself fervently exhorts you to be in earnest. It is safe to assume that he knows what you need to do to be saved. He understands the difficulties you have to surmount and the degree of energy you must summon to your own aid if you are to succeed.

2. God shows you that you should be none the less in earnest, but really the more so, because he works within you and you are dependent on him for your success.

That tempter who *does not seek* your salvation has often whispered in your ear—"If you are dependent on God for his holy Spirit, lie still, and let him lift you up to heaven in his own time." But God who really does seek your salvation, "not willing that any should perish, but that all should come to repentance," cries aloud—"Work out your own salvation with fear and trembling; for it is God who worketh in you to will and to do of his good pleasure." His working in you to will and to do, never can supersede, or supplant, or dispense with your own working toward your own salvation. The reasoning in God's plea is that you should work the more earnestly and solemnly, because it is God who worketh in you to prompt and to urge you to both willing and doing. And shall not such a plea avail?

3. Another reason why you should be in earnest is, because you *have* to overcome yourself. Your worst adversary is your own heart.

In stating this matter thus, we do not mean to lead your thought to some mysterious, unknown power within that you have never heard from and seem to know nothing about. We think only of your impulses, inclinations and passions, which love sin and do not love God and his law. You know that somehow your mind does not incline to seek God. You do not naturally love to come near to him and pray for his gracious presence and for the fuller knowledge of his will that you may do it. Strangely, it may seem even to yourself, something within you holds you back even when you know you had best come. *That*, dear friend, is what you *must overcome*, or you surely perish. It is a terrible adversary. Thousands, convicted of their duty as you now are, have been thrown down by it and slain. It has baffled many an honest but too weak endeavor, and thrust down many who were almost saved. This conflict with a proud and selfish will, is fearful. You might "meet a bear robbed of her whelps"—with hope. You might face all the demons from the dark pit below and come off conqueror—and with less peril to your soul than you must encounter in this conflict with your own depraved being. In this struggle your reason and your conscience must, with God's good help, prevail over the powers and impulses of sin—or you are surely lost.

Do not be stumbled because we put this case as one of civil war and rebellion in the town of Man-soul. Paul puts the case thus:—"That which I do, I allow not; for what I would, that do I not; but what I hate, that do I. To will is present with me, but how to perform that which is good, I find not. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

But the most palpable evidence that you have such an adversary to your salvation is your own conscious experience. You have seen your duty more than once and thought *you would do it*; but you did not. You resolved; but you failed to do. Again you saw your danger and your guilt; again you made an effort and again you failed. That old enemy was still too strong and he triumphed.

And what is to be learned by all these failures? This:—that you must put forth a more determined effort; that you must really set yourself to ascertain what God would have you be and do, and then bend your efforts in precisely that direction. You must study the gospel plan to learn from it what God has

done for your salvation and what remains for you to do. So studying, you will readily see that God does not ask you to make an atonement by sacrifice for your own sins: that made by Christ is perfect. He asks of you no more of that sort;—but only that you gratefully and with contrite heart, accept of that atonement. He does ask you to put away your sins and to set your heart henceforth on doing all his will. And he asks of you a grateful trust in his own mercy. Toward these things should your best endeavors be directed.

4. Need we urge you further to be in earnest because your soul is worth saving? It is too precious that you should consent to let it be lost. You cannot yet adequately measure the great depth of the ruin when one soul goes down to perdition. O it is a fearful doom to be an outcast from God and from all the pure and the holy! It is awful to lose heaven and its promised bliss forever! Can you afford to be lost?—*Sel.*

Our Disappointment.

CONFERENCE was appointed in Ohio, Feb. 21 and 22, and by some misfortune we did not get notice till the afternoon of the 21st! *Perhaps* our Review got accidentally delayed in the post office.

About sunset, Bro. Phillips and I determined to walk out to Gilboa, and be present at the business meeting on Sunday morning—distance about thirty miles. Roads too rough for teams; and we found that the water was too high in the swamps for footmen; indeed it crossed the road in many places, washing deep channels.

Next, we repaired to Westfield Station, where we arrived at about one o'clock, distance eight miles, hoping to take the cars for Leipsic. The night was dark, and winds high. Our lantern was quite a help, but the wind blew it out occasionally.

We stood on the platform about half an hour, jumping and practicing gymnastics to keep warm; for by this time the wind was accompanied with snow, which came down thick and fast; when lo! the agent informed us that the coming train was coming from Leipsic instead of going that way! Imagine our disappointment!

Here we gave up going to Gilboa, and turned back; and, having had a few hours sleep, and a little social interview with a relative, we wended our way homeward, quite sad and disappointed. Thus on Sunday morning, while the brethren at Gilboa were having a blessed time of it, we were wading snow homeward, at about two miles an hour. We would have wept over it, but it was too practical and severe.

To-day, Thursday, I have seen Bro. Van Gorder, who was accidentally (rather, providentially) at Leipsic during the first of the week. He gives us so good an account of the meeting that we almost forget our disappointment, and feel more submissive.

Still we must say that, considering the uncertainty of human institutions, we think that in Ohio, at least, we ought to have three or four weeks' notice of a conference.

Our heart's desire and prayer to God is, that he would revive his work among us.

J. CLARKE.

DOING GOOD.—There is nothing that makes earth so much like heaven as doing good. Jesus left the joys and adoration of heaven to come down and show what the spirit of heaven was. And what was it? He went about doing good, and turned away from no case that appealed to his humanity. When they crowded around him in the wilderness, he magnified a few loaves, and fed thousands. The leper came and was cleansed. His delight was in ministering to the wants of the poor and needy. Nay, if we may be allowed so to speak, God himself is gratified to stand in the attitude of infinite benevolence, and show his creatures that he delights in doing good.

If believers are condemned by the world, let them remember that they shall not be condemned with the world. Sin may live in a believer but a believer cannot live in sin. It may lose its dominion, though not leave its habitation.

THE REVIEW AND HERALD.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, MARCH 10, 1863.

JAMES WHITE, EDITOR.

General Conference.

It is the opinion of several brethren, whose judgment we have reason to respect, that the best time for a General Conference would be the last of May next, or the first of June, instead of next October.

1. It is thought that to have the General Conference, the Michigan State Conference and the annual meeting of the Publishing Association, all at the same time and place, would make the gathering too large to be well accommodated, and the business meetings tedious.

2. If the General Conference be held in connection with the Michigan State Conference, the first of June, a large collection from our churches in and out of the State, can be accommodated under the tent, one-half of whom could not find seats in our place of worship.

3. If it is necessary to hold a General Conference at all to encourage united and vigorous action, east and west, the sooner the first session is held, the better, therefore the commencement of summer operations is a time preferable to the close.

4. If a tent be sent into New England with two efficient preachers, the next tent season, it would be far preferable that the enterprise be conducted under the direction of General Conference, than under the dictation of many counsellors who might not agree.

We recommend that the General Conference be held in connection with the Michigan State Conference at Battle Creek, as early as such a gathering can be convened under a tent. We suppose that it would be the pleasure of the brethren in other States, and the Canadas, to send to the General Conference either delegates or letters setting forth their opinion of the best course of action, and their requests of the Conference.

The Michigan Conference Committee asks an immediate expression from ministers and people who are interested in the progress of the cause of present truth, east, west, north, and south, relative to holding the General conference at the commencement of the tent season. Should the reports be favorable, this committee will take the responsibility to appoint the conference. Address Elder James White, Battle Creek, Mich.

The Cause in the Eastern States.

In the Review of Feb. 17, we remarked freely relative to the cause in the east. We will not repeat what we then said, but call attention to those remarks. Let those interested read them again. We returned from our tour east in 1861, greatly discouraged at the little progress made in the direction of organization. We resolved not to make another tour until there should be a united call for help on that subject. The response from Brn. Bourdeaux and Hutchins is full.

We do not propose to go east because there is nothing to do in Michigan. There never was so much to do in this State as now, and there never has been a time when judicious labor would accomplish half as much for the building up of the cause in Michigan as since our State Conference in October. Michigan has room and means for four tents. And what time we can leave the office, we cannot fill one-fourth the calls in this State. In view of the existing state of things in the State, the Michigan Conference, whether assembled or through its Committee, will not think it advisable to bestow labor in a field where there is not enough of the element of order and organization to secure the future prosperity of the cause. As a people we have too long worked at the miserable disadvantage of having the injudicious, inexperienced, self-sufficient workers tear down what the more experienced and judicious labored to build up. One man can tear down more houses than ten men can build. Two men can tear up more rail-road track than fifty men can put down. In Michigan all are trying to help each other build, and

we are loth to labor where the chances of having our work torn down are nine out of ten.

Much labor has been expended in the east, and there is but little to show for it. If our friends in New Hampshire, Massachusetts, Rhode Island, and Connecticut think themselves qualified to manage the cause, and choose to suffer inexperienced men, who are comparative strangers, to lead off, they probably will not be disturbed in their opinions. If the sad experience in the past, connected with men whose names we forbear to mention, is not enough to satisfy them of the folly of every man's running an independent train of his own, then let them have more of this kind of experience, but not at the expense of those who wish to labor where united brethren understandingly help each other to build up the cause.

Calls come in from Rhode Island. These calls make a deep impression on the minds of those who have read them. But we do not see how anything can be done to fill them till general conference convenes. These very calls constitute one reason why the Conference should be held soon.

If General Conference should appoint men to labor in those portions of the eastern States where there is no organization, to take the oversight of the work there, to encourage those who should preach, and discourage those who should not, then we could hope that something permanent would be accomplished. But should it be decided that every man should labor where he pleases, and as he pleases, without reference to the labors and views of others, and that the Review should be open to every man's appointments, opinion, and report, then hope of the prosperity of the cause dies, and we wish to make a timely retreat from the scene of confusion. At present we utterly refuse to publish appointments and reports of meetings and discussions of those who are not acknowledged as preachers by some organized body of Sabbath-keepers. As long as we have connection with it, we shall object to the Review's giving influence to self-called or untried ministers.

Brethren in the east, shall we have order? or shall we have confusion? Shall we have a General Conference this spring to which you can appeal, and state your choice, and set forth your wants? Let us hear from preachers and people.

Bibles.

Owing to the great discount on United States' money in Canada, and the high duties, a bill of English Bibles amounting to \$100, will cost from \$200 to \$225. These Bibles cost us twice the amount of their cost one year since. Add to this a fair business profit, and the prices of English Bibles are carried up very high, too high for the poor.

We decide to obtain a large supply of American Bibles immediately, and sell them out at cost for the benefit of the poor. The prices will range from 65 cents to \$1.50. Then obtain a good supply of English Bibles, the prices of which will range from \$1.50 to \$3.50. At present we have for sale only a few copies of the English Bible, nonpareil, marginal reference, at \$2.25, postage 21 cents.

THE labors of Brn. Byington and Loughborough have been greatly blessed since the Conference in October, in building up the cause in Michigan. They are laborers, and God has worked with them, and given them health and strength to perform a great amount of successful labor. It is nice work to build up the waste places of Zion, which calls for careful, judicious, and faithful builders. We wish they could make a tour through Iowa, Minnesota, and Ohio.

Bro. Loughborough works for the good of the cause in all departments. He carries with him the Michigan list of subscribers, and has collected and sent in nearly a thousand dollars since last October, while several of our preachers have not in the same time collected five dollars. Let us all work together in the good cause, and if God helps us, we shall do a great work.

WE would say to those who are notified each week that they are in debt for the Review, that in all probability the present is the easiest time to pay debts. Money is plenty and labor and produce commands high prices. If you do not pay now, probably you never will.

Lessons for Bible Students.

(HISTORY OF THE SABBATH, PP. 42-50.)

- To what sublime event are we now brought in the investigation of the Sabbath?
- Who descended upon mount Sinai?
- How many texts of scripture show that God was present with his angels? Note.
- For what is the 16th chapter of Exodus remarkable?
- What fact renders the 19th chapter remarkable?
- For what reason is the 20th chapter also an important and remarkable chapter?
- How is it customary with some to speak of the Sabbath?
- Why is the Sabbath called Jewish?
- But how does the Creator speak of himself? Ex. xxiv, 10, &c.
- If then the Sabbath became Jewish because given to the Jews, what does the *very same* argument prove with reference to God?
- [Let this point be particularly noticed, to meet the cry raised by blindness and bigotry, that the Sabbath is a Jewish Sabbath; for there is more reason for calling God a Jewish God than for calling the Sabbath a Jewish Sabbath, inasmuch as God calls himself the God of Israel, but the Sabbath is not once called the Sabbath of the Jews or the Sabbath of Israel.]
- Were the Hebrews honored by being thus entrusted with the Sabbath? [Thus the Sabbath and law were not dishonored or rendered Jewish by being entrusted to the Jews, but the Jews were honored in being made the depositaries of them.]
- What Bible writers speak of the high exaltation of Israel on this account?
- What is the testimony of Wm. Miller on this point? Note.
- After what event were the people brought forth out of the camp to meet with God?
- What was the appearance of mount Sinai, when the Lord descended upon it?
- What did God proclaim from the summit of the mount?
- What was the fourth of these precepts?
- Repeat the Sabbath commandment.
- How did the Law-giver show the estimate which he placed upon the Sabbath?
- What is proved in regard to the Sabbath by its being placed in the midst of nine immutable moral precepts? [Ans. That is like them, moral and immutable.]
- Is it a small honor which is thus conferred upon the Sabbath?
- What scripture shows that God spake just the ten commandments and no more?
- In what respect does the Sabbath commandment differ from the others?
- Why is the Sabbath to be remembered and kept holy?
- What is meant by God's hallowing the Sabbath?
- When was the Sabbath hallowed?
- To what time did the act of setting apart the rest-day relate?
- To what time does the fourth commandment reach back, and what does it embrace?
- And how far forward does the sanctification of the Sabbath in paradise extend?
- What shows these facts?
- How does the narrative respecting the wilderness of Sin show these facts?
- What is a decisive proof that the Sabbath did not originate in the wilderness of Sin?
- Is the fourth commandment definite or indefinite?
- What is the first point embraced in it?
- What is that precept?
- What is the second point?
- What is the explanation of that precept?
- What is the third point?
- By what is it all enforced?
- To what do the blessing and sanctification pertain?
- Why may it not be merely one seventh part of time, or an indefinite one day in seven, as some contend?
- What objection to the observance of a definite day is drawn from the revolution of the earth on its axis? Note. p. 47.
- To suit such objections what should be the motion of the earth?

But if the earth was stationary, what would be the effect?

How then can these objectors be suited? [These persons should retire with shame before the fact that they are urging an objection for which there is not even a supposable remedy, thus reflecting upon the wisdom of the great Law-giver in enjoining the observance of the Sabbath upon all mankind.]

Give a true statement of the case respecting the revolution of the earth. [See last half of note above referred to.]

That the seventh day of the fourth commandment, is the seventh-day of the New-Testament week, is a fact of the utmost importance, and one which the Scriptures most clearly prove; where do they prove this?

State the facts by which this is proved.

How do you know that the day that the holy women kept in accordance with the requirements of the fourth commandment, was the last, or seventh, day of the week?

What is the testimony of Nehemiah relative to the Sabbath?

This testimony is sometimes used to prove that the Sabbath was not known previous to the time of Israel's sojourn in the wilderness of Sin, but was then made known; what fact shows the shortsightedness of this objection? [Ans. The making known of the Sabbath of which Nehemiah speaks, was done at Sinai; but the Israelites had the Sabbath, and were reproofed for breaking it, in the wilderness, at least one month before this time.]

What then does the language, "madest known," signify?

Give an illustration of this manner of speaking.

What distinction is to be observed in the language?

The moral obligation of the fourth commandment is often denied; yet how can this obligation be clearly shown?

State some facts connected with the origin of all things. From whose benevolence does man derive six days of the week for his own use?

What was the act of God in setting apart the seventh day in memory of his own rest?

What is it then on our part to observe this day?

To appropriate it to ourselves is what?

[NOTE.—There will probably be found in each lesson more or less resembling what has already been asked in previous lessons, which may seem like a mere repetition. But there will be nothing lost in this. Let it be remembered that our object in studying the great subject of the Sabbath, is to acquire a *perfect familiarity* with it, in all its particulars; and nothing will more conduce to this than to often survey the same ground and look at the same facts from different points of view.]

The New Jerusalem.

In the Revelation of St. John, the scriptures describe a glorious city, which shall descend from heaven and be established on the renewed and purified earth. It is a habitation prepared for those saints who shall hereafter live with Christ when all has been accomplished, and the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously.

In this description the apostle accurately defines the New Jerusalem as a material structure, established in a certain locality. In it will be found all that can satisfy the renewed and developed powers of those who, although glorified and restored to a state of primeval innocence, are yet endued still with the attributes, the feelings, and sympathies which man received originally from his Creator. Here the tabernacle of God shall be with man, and God himself shall dwell with them. There will be reproduced in a higher degree all the scenes and glories of paradise; the cooling fountains, the perpetual springs, the healing waters, the river and the tree of life whose leaves are for the sustentation of the people. For the nations of them which are saved shall walk in the light of it, even of that city which Isaiah has described, which the Lord will cause to de-

scend when the new heavens and the new earth have been created. "For, behold, I create a new heaven and a new earth." The prophet thus describes it,—Thou shalt call thy walls salvation and thy gates praise, and "the Lord shall be thy everlasting light, and thy God thy glory." We who are "still under the dominion of a corrupt material nature, who, together with the whole creation, groan within ourselves, waiting for the adoption, the redemption of our body," cannot realize these scenes and the surpassing glories of heaven. Here we look through a glass darkly; our perceptions are weak, our intellect darkened through sin, our higher nature overborne by the desires of a carnal mind. Here, while this dispensation lasts, the sons of God are "strangers and pilgrims" who have no continuing city, but "look for one to come."

Still God has not deserted his people. He has not left man to wander on the ocean of life without a chart or compass by which he may direct his course. The Book of Inspiration is the only unerring guide. Without it we cannot attempt to penetrate the mysteries which are involved in the problem of humanity. Man lost by the fall those great principles of knowledge which he had once derived by intuition from his Creator. The curse pronounced on Adam oppresses our spiritual and intellectual, as well as our material nature. In toil, in sorrow, in the sweat of our brow we gather the fruit of the tree of knowledge. The great law entailed upon us since the transgression is, that "man is born to trouble;" but through the cross he will win the crown, for "through much tribulation shall ye enter the kingdom of God," the heavenly Zion.

As men became corrupt, the greater part of the traditional wisdom derived from Adam and the patriarchs was forgotten; and therefore we, the children of transgression, have been toiling ever since along a steep and painful road, working out life's problems by the dim light of reason, picking up fragments of that primeval lore which man when innocent did once possess, which he will again possess when, through Christ, he has been elevated to a higher condition, even to the "inheritance of the saints in light." Then shall it be understood how Christ is to his elect both wisdom and righteousness, sanctification and redemption.

The advent of our Saviour has, however, solved the great problem of humanity, and has indeed brought life and immortality to light. He proved that the creation which God pronounced very good cannot be essentially evil. He will prove hereafter that what God has cleansed we may not call common. This earth, once so beautiful and undefiled, will again be created anew, and restored to its pristine beauty, when the trail of the serpent has been effaced. Again the roses shall bloom in Sharon, the dews fall on Hermon, and the glory of Lebanon spring forth. But more than this. Our Saviour has proved that the fallen race of Adam might be raised to higher honor; that the feelings and affections and sympathies incidental to our human nature are not inconsistent with the utmost purity; that a material form might be united to one who was "holy, harmless, undefiled, and separate from sinners."

A new light has therefore been shed on truths which had been hard to comprehend before the manifestation upon our earth of the incarnate Son of God. Those predictions are now understood as literal, which men had formerly interpreted as spiritual. The great fact stands forth incontrovertible, engraved as upon a rock. The Divine footsteps have left their impress on this earth. God manifest in the flesh has solved the great problem of humanity.

When our Saviour did actually walk with man and endured privation and suffering in a human form; when after His humiliation He assumed again this body, glorified, but still material, capable of recognition, bearing even the peculiar marks of His crucifixion, thus fulfilling to the letter all the prophecies concerning Him; when, lastly, at His ascension, He assured His disciples, by the voice of angels, that He would return in like manner (that is in like form) as they had seen Him taken up into heaven, He gave the strongest assurance that all the predictions connected with His second coming, and the future renovation of the earth, would also receive a complete fulfillment. Hence it follows that our Lord will actually and literally restore all things, all that creation which Satan for a season has been permitted to defile; that man, the first of

God's works, will be raised again and endued in a higher degree with those powers which had been lost and weakened by the fall. His spiritual nature will be more perfect than that of Adam; because having been purchased and redeemed by our Saviour's blood, he is secure from temptation, and no longer liable to fall. His intellect will be enlarged by the contemplation of those mysteries which even angels cannot discern, while his body, preserving still all the attributes of humanity, will yet be endowed with higher perceptions, and thus fitted to share in the pure enjoyments of heaven.

On this earth the story of our race began; here Satan has, for a brief space, displayed his power, and here, when the last scene closes, the triumph of Him who will be the victor over death and hell will be manifested. This earth will be renewed, but not annihilated, at least in the sense in which we understand the term. Why should God destroy His own work? It will be restored, purified, cleansed from all the defilement of sin; and then the saints, whom Christ has redeemed, shall find here an abode. Clothed in those attributes of humanity which our Saviour assumed even after His resurrection, they will behold the pristine beauties of creation, such as it was when God pronounced his blessing upon it. Here will be heaven, for God will make this His especial abode when He shall again return and dwell among men in Jehovah Shammah. Then may it not be, that when all has been accomplished, and God has established His kingdom, those glorious scenes described by the apostle may be actually realized? Here the redeemed of mankind may walk in a glorious city beside the peaceful waters flowing through the Paradise of God. Here the fruit of the tree of life may still be needed for the sustentation of those who, though immortal, are yet clothed in material forms.—*Lond. Quar. Jour. of Prophecy.*

Letter from Bro. Nichols.

BRO. WHITE: I have received Testimony No. 9, and am much obliged for your kindness in forwarding it in advance of the order.

I have regretted that I objected to your article on "The Nation" in a letter to you last September, and have since queried whether it was my duty to present through the Review the "scriptural position" on "our duty in reference to the war;" for it seemed to place me in a disunited state toward you and some of the ministers; for this reason I delayed sending the article to the Review for several weeks, and as the article was not noticed for five or six weeks afterward, I supposed it was rejected. This subjected me to some trial in regard to the position I had taken. Since reading sister White's testimony on the war I feel somewhat relieved. Sister W. saw that your remarks on "The Nation" have been misunderstood. I honestly thought that you intended to convey the idea that it was the duty of our people that were drafted to yield implicit obedience to the commands of the chief magistrate, and engage in the war, if the authorities required it, and that the government would be responsible for our violation of the law of God. Bro. Snook conveyed the idea that it is our duty to engage in the war, if required. The editor of the Advent Herald endorsed Bro. Snook's article in the Review.

In your subsequent remarks on "The Nation," there are some expressions which might be construed differently—that we need not fear a military draft, that God would interpose in our favor, and overrule that our people would not be drafted, or exempt them from military duty. But a question rises with me, If we publicly confess that it is the duty of our people to yield implicit obedience to the authorities, to obey every law of the land, then do we not acknowledge the supremacy of the laws of the land and the authorities, over God's higher laws? Will God then hear our prayer, and interpose in our behalf? It seems to me that it is our duty to publicly define our position in relation to human governments, and the requirements of God under the three angels' messages, and to do what we can for ourselves. Then we can go with confidence to God for help in any emergency. It would not be wise for our people that are drafted to willfully resist the authorities, for that would only irritate the officers in

power, and subject our people to persecution. The wiser course, in my opinion, would be to calmly state to the authorities our position as referred to, do our own duty first, then we can "come with boldness to the throne of grace, that we may obtain mercy, and find grace to help in time of need." We can then pray "for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty;" and especially the Lord's prayer, "Deliver us from evil." Will not the Lord then hear the petitions of his people, and deliver them from one of the worst of evils—engagement in the present war?

It is truly a "perplexing war." Sister W.'s testimony in relation to it is a true picture. I mailed to you yesterday's edition of the Boston Evening Transcript. On the fourth page you will find a true representation of the army of the Potomac. There is much that corroborates the testimony of sister W. on the war. How can God prosper such a corrupt government and leading officers in the armies?

It was a mystery that the leading Democrats of the North, who were always in sympathy with the slave power of the South, should, after the fall of Ft. Sumpter, unite with Mr. Lincoln's administration and fight against their Southern friends. But facts now show that their sympathy with the South never has changed. Their real object was to deceive and control the President and his cabinet, in the appointment of as many Democrats to power and trust, in the army, the navy, and the administration at Washington, as would favor the rebels. Hence the administration, and the army, especially of the Potomac, has been almost continually under the control of *Northern traitors* professing the Union and the constitution, in order to carry out their nefarious purposes in bringing the North under Southern dominion. But according to sister W.'s testimony they will not fully triumph over the Northern armies. On the same page you will notice the text of Mr. Emon, of Concord, in 1780. His text was in 2 Chron. xiii, 12. Read the whole chapter; notice the parallel of the two nations of Judah and Israel, with our nation, the North and the South.

After the death of Solomon, Jeroboam, one of Solomon's officers, caused the ten tribes to revolt, and set up an independent confederacy—just what the Southern States have done under Jeff. Davis. Then Jeroboam attempted to subdue the kingdom of Jerusalem under Abijah, and rule the whole nation of Israel; Jeff. Davis is trying to establish his government over the North.

Now if our government had followed the example of king Abijah, 2 Chron. xiii, 12, and not "fought against the Lord God of our fathers" of the Revolution, in the establishment of Southern slavery, the rebellion would ere this have ceased.

Yours,
Dorchester, Mass.

O. NICHOLS.

Meetings in Peterborough, N. H.

BRO. WHITE: We have given twenty-three lectures in this place. The interest continued to rise steadily from the commencement of the meetings. We enjoyed good freedom in speaking the word. An anxious inquiry, "What is truth?" has been awakened in the minds of the people. The word of God is being searched, and our books are in brisk circulation. A general conviction seems to weigh upon the minds of this people, that we have the Bible on our side on the Sabbath question. May they believe not in word only, but in deed and in truth.

After our position on the law of God and the Sabbath was fully set before our friends, Bro. Bourdeau requested all present who believed the first day of the week to be the Sabbath, and could give one text of scripture in its defense, to manifest it by rising upon their feet. All were silent; no one of our large congregation arose.

After two weeks' labor with the friends here, and the brethren in another part of the town, it did not appear to be duty for us all to remain longer in the place; and as circumstances seemed to demand the return of the Brn. Bourdeau to their home, they left me last week, intending to hold meeting at Washington the following Sabbath.

Last Sabbath we enjoyed a refreshing season together in Peterborough. A goodly number of friends met with us. I spoke to them twice, once on suffering with Christ, and once on overcoming, and the overcomer's reward. At the close of the social meeting I requested all present who had decided to keep the Sabbath of the Lord to signify it by standing upon their feet; ten arose. Others are deeply convicted, and will, I think, keep all the commandments of God. Two who heard most of our lectures had previously embraced the Sabbath and gone to their homes, one living in another town, and one in Mass.

These meetings have not only awakened an interest among those who have not previously heard the third message, but our brethren and sisters are arousing and girding on the armor anew; children come forward for prayers in tears, and express a desire to go with their parents to the kingdom of God. They are also committing portions of Scripture to memory, and reciting them to me on the Sabbath, or when I go to their homes. In behalf of the sick the Lord is also answering prayer, and raising them up. May he speed on the good-begun work, and we to his holy and reverend name give all praise and honor.

A. S. HUTCHINS.

On Guard.

EPH. vi, 13-17.

It is the eventide of life;
Times closing waves before me roll:
And in this narrow pass of life
I stand to guard my priceless soul.

Through storm and calm, through dark and light,
Weary but resolute I cling
To my good sword, my breastplate bright,
The armor of my heavenly King.

On guard, on guard! the trumpet voice
Rings in my ear; with watchful eye
I gaze, and feel my heart rejoice;
My deadliest foes are drawing nigh.

Ye pass not here, hate, envy, pride,
With all the embattled hosts of hell:
My captain standeth at my side;
I fear you not; I know you well.

Fast comes the night: my watch is done:
This hour I've longed for many years.
I shall not see another sun;
Ended is sorrow, toil and tears.

My Lord appears! O, sweet release!
Nearer I view the heavenly shore,
I lay my armor down, and cease
To be "on guard" for evermore.

Conference in Ohio.

The conference organized first-day morning, Feb. 22, by choosing H. J. Kittle chairman, and H. F. Baker secretary.

Brn. Oliver Mears, J. Dudley, and I. N. Van Gorder, were then chosen as a committee to arrange business for the conference.

Adjourned until 2 o'clock p. m.

Afternoon session. Meeting called to order by the chairman, and opened with prayer by Bro. White.

Committee not ready to report.

Upon motion a request was made to Bro. White to freely talk to the assembled brethren and sisters of the cause or causes of the sad state of affairs in Ohio pertaining to the church; which he did, much to the edification and encouragement of all concerned. The same solicitation being extended to sister White, hearts melted, and tears were made to flow at the touching appeals and stirring exhortations given as she spoke of what the Lord had shown her of the sad influences at work in our midst.

The balance of the session was consumed in confessions made by various brethren who by the new light given were privileged to see where they had erred, and we all felt to praise the Lord together for his goodness and long-suffering.

Adjourned until 6½ o'clock in the evening.

Evening session. Meeting convened as per adjournment, and opened with prayer by Bro. Waggoner.

The committee reported the first business to be the

selection of a standing Conference Committee, whereupon Brn. I. N. Van Gorder, Joseph Clarke, and Oliver Mears, were selected to act as such committee; it having been previously decided that such committee be chosen from among the churches at Portage and Lovett's Grove.

The second business reported to be the Treasurer's report. It was then

Resolved, That the churches go into the plan of systematic benevolence.

Resolved, That the treasurers of the different churches be requested to report to the Conference Committee the amount of funds in their hands quarterly, dating from the first of January, 1863, making a report now as soon as practicable, and again April 1, 1863, and thereafter every three months.

Adjourned *sine die*.

H. J. KITTLE, *Chairman*,
H. F. BAKER, *Secretary*.

Report of S. B. Operations in New York.

For the benefit of the brethren at large, but more especially for the information and notification of the churches and brethren within the bounds of the N. Y. Conference, I give through the Review the following report, showing the amount of money pledged by said churches and brethren for the advancement of present truth, through the operations of the S. B. plan; also showing the percentage thereof required to be paid into the treasury of the State Conference, as per decision of the Conference Committee, made in pursuance of authority vested in them for such purpose. (See Rule 4, Conference Proceedings.)

I would say that the Conference Committee—J. M. Lindsay, H. Hilliard, and J. M. Aldrich, recently came together, and after duly estimating the demands of the cause in this State for the ensuing season, and upon considering the proper expenses to be defrayed by the Conference, concluded to levy seventy-five per cent. or three-fourths of the S. B. fund of the several churches for Conference purposes.

The first column of figures in the following list shows the whole amount pledged by the several churches named below; and the second column shows the seventy-five per cent. of the same, to be paid into the Conference treasury:

Olcott,	\$104,00	\$78,00
Somerset,	100,00	75,00
Mill Grove,	60,32	45,24
Clarkson,	127,40	95,55
Roosevelt,	100,00	75,00
Mansville,	76,96	57,72
Alleghany Co.,	85,80	64,35
Buck's Bridge,	120,00	90,00
Oswego,	72,58	54,43
Rochester,	45,24	33,93
West Monroe,	15,60	11,70
Eagle Harbor,	24,44	18,33
Catlin Center,	26,52	19,89
Verona,	26,66	20,00
Kirkville,	66,56	49,92
Pompey,	20,00	15,00
Yates,	20,00	15,00
West Bangor,	50,00	37,50
Middle Grove,	65,36	49,02
Adams' Center,	51,00	38,25
Norfolk,	22,00	16,50
Brookfield,	100,00	75,00
Carlton,	36,92	27,69
Clymer, Pa.,	17,68	13,26
Ulysses,	58,76	44,07
Wm. Peabody (no percentage)	200,00	200,00
Total,	\$1693,80	\$1320,35

Enough has been said heretofore about being prompt. It is therefore sufficient to say that it is expected that the several churches named in the foregoing list, will forward to our treasurer, J. B. Lamson, Rochester, N. Y., one-half of the foregoing percentage by the first day of May, and the remaining half by the first of September.

J. M. ALDRICH, *Conf. Sec.*

A Confession.

The language of the prophet Isaiah applying to this time, is, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones, lift up a standard for the

people." Isa. lxii, 10. Or as he says in chap. lvii, 14, "Take up the stumbling-blocks out of the way of my people." This I understand calls upon us to remove every occasion of stumbling we may have laid in a brother's way.

I have just read in Review No. 14, Bro. White's report of the state of the cause in Ohio, and see I have some of the above work to do. I am one of those preachers who were present at the meeting spoken of, when Bro. Butler made a proposition concerning raising a fund to sustain the cause in Ohio, and did not see at the time that his move was against the body. I gave my sanction there to what was done in starting that matter. But I do not conceive that Bro. Butler designed by that move to strike against systematic benevolence. As far as I have said to any one that Bro. Butler was a "secesh" from the cause, on that point, I would say: Brethren, I was "secesh" too, in seconding the work. I want to take this out of the way of Bro. Butler, and hope the Lord will bless him, and enable him to find a place with the people of God, and finally a home with the saints.

J. N. LOUGHBOROUGH.

Owasso, Mich., March 6, 1863.

Note from Bro. Cottrell.

BRO. WHITE: A good work is begun in Lockport, N. Y., where I have been laboring a part of the time for a few weeks past. Three have decided to keep the Lord's Sabbath, and a number more are convicted of duty, and I hope will decide for the truth. We held the first Sabbath meeting in Lockport last Sabbath, Feb. 28, at the house of Bro. Pennoyer, one who has just embraced the truth. Bro. Andrews was with us and preached to the people on first-day. The word was heard with solemn attention, and it is to be hoped will prove a savor of life to some. Some who take the no-Sabbath ground are kicking against the goads. I hope they will find it as hard as Saul of Tarsus found it. I pray they may not harden their hearts against the truth till God shall give them over to themselves and say, Let them alone. May the Lord still work in this place.

R. F. COTTRELL.

A Happy Death.

ALTHOUGH it is desirable, yet it is not always necessary, to a full assurance of acceptance with our heavenly Father, that one should pass out of this world in a transport of joy. "One dieth in his full strength, being wholly at ease and quiet. And another dieth in the bitterness of his soul, and never eateth with pleasure." Job xxi, 23, 25. Though the righteous hath hope in his death, yet a joyful death is no part of the reward promised by our Saviour to his followers. Hear him: "Be thou faithful unto death, and I will give thee a crown of life."

He himself was troubled at the thoughts of death, that bitter cup. John xii, 27. Also he said, My soul is exceeding sorrowful, even unto death. Matt. xxvi, 38. And again, verse 39, O my Father, if it be possible, let this cup pass from me. Not that our Saviour cowered before the last enemy, but his grief was because of the burden that the Lord was pleased to lay upon him. Isa. liii, 10.

Witness his death on the cross. Amid the darkness of nature, surrounded and reviled by his enemies, he cried with a loud voice, My God! my God! why hast thou forsaken me? "The disciple is not above his Lord." What if the terrors of death make you afraid? What if you are constrained to cry out in the anguish of your spirit, as did our Saviour, My God! my God why hast thou forsaken me? What though your enemies revile you, telling you that what you believed and cherished in life is not able to sustain you in death? Heed them not, but hold fast the promises of God. Cast not away your confidence. Remember that the resurrection is the time when the righteous triumph—when they hear the applaudit, "Well done."

E. W. DARLING.

Beaver, Minn.

TRUE faith leads the soul to Christ under every calamity.

Extracts from Letters.

SISTER M. T. H. Scott writes from Patch Grove, Wis.: For twenty-two years I was a Methodist, but never could I see God's mercy in placing a never-dying soul in eternal punishment, neither his justice in universal salvation. But when I learned the true doctrine of the destiny of the wicked, I beheld both justice and mercy; and as I search the scriptures with my mind untrammelled by the traditions of men, the Bible unfolds itself with new beauty and interest. When contemplating the happiness of the spirits of the dead, I have imagined myself in mid-heaven a justified spirit, and looking down upon earth beholding the crime and misery of mortals; yes, even the loved ones of home suffering from injustice! Could I be happy and know all this? The instincts of my nature would invariably answer, No.

I thank God that I have found Bible truth on this point, and that the dead sleep in their graves till the resurrection.

I believe that for the past six years the enemy of souls has put forth more effort to hinder me from doing what I desired in the cause of my Master than he has ever done during my Christian experience. He has buffeted me by sickness and accident. I long to be free from his fetters! I drink not from the fountain of God's love as I desire. My faith is not strong as I wish. I desire to come up on higher ground than that which I now occupy. Brethren pray for me that I may get on the whole armor of God! I feel that it would be a great help and source of comfort to be where I could enjoy the society of a well organized church.

I fully believe that the second advent of our Saviour is near at hand.

Brethren and sisters let us be careful that our hearts be not over charged with the cares of this life so that the day of the Lord shall come upon us unawares.

J. W. Blake writes from Little Prairie, Wis.: I love to read the cheering testimonies from dear brethren and sisters scattered abroad. Believing as I do, I feel that we ought to live by the day, and put on the whole armor of God, that we may be prepared for the coming and kingdom of Jesus. I can say that the path grows brighter as we journey on through this wilderness of sin. Notwithstanding the scoffing of the world, and the abuse of those who profess to be watchmen on the walls of Zion, I feel determined to fight like a true soldier, to the end of the race, that I may receive the reward. May the blessings of God ever rest upon his dear people, that they may be guided safely through to the haven of eternal rest.

Sister A. Johnson writes from Southampton, Ills.: I believe that we are living in the last days, and that the time of trouble is just before us. But the Lord is my refuge, and in him will I put my trust. "The Lord will also be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name shall put their trust in thee; for thou, Lord, hast not forsaken them that seek thee." Ps. ix, 9, 10. I desire to be a valiant soldier of the cross, and to have on the whole armor of God.

Although I do not have the privilege of meeting with God's people as often as I should like, yet my heart is with them in this great work. I thank the Lord that the sound of the third angel's message ever saluted my ears. I feel a spirit of resignation to the will of the Lord; and although I may have to suffer persecution here for his sake, yet we have the promise that if we suffer with him, we shall also reign with him.

May I live humble and devoted in the cause of my Master, that when he comes to make up his jewels, the Lord will own me as his, and give me a place in the earth made new.

Sister Irena G. Camp writes from Gaysville: I have had the privilege this winter of meeting with the saints a few times, for which I have given many thanks to my kind Father in heaven. I attended meeting at Roxbury, and heard some cheering testimonies from the saints, also preaching by the brethren Bourdeau on the subject of the Sabbath, and the words, "The Spirit and the Bride say, Come." My soul feasted on heavenly food as the words dropped from their lips, and I felt an ardent desire to keep the Sabbath according to

the will of God, that I might enjoy the blessings promised to those who do thus keep it. And I felt truly that the Spirit did say, Come; and the Bride, too, with all its beauties and glories, as set forth in the Scriptures of truth, seemed inviting me away, and I longed to be pure and holy, that I might be an inhabitant of that holy, happy place, the New Jerusalem, where the saints will no more be separated, and where there will be no more sorrow nor trial.

I hope the dear brethren and sisters who have the privilege of meeting from Sabbath to Sabbath, and also attending to the ordinances of the Lord's house, will duly appreciate and wisely improve their high privilege, and remember and pray for the lonely ones. In conclusion I would say, The Lord is good. O magnify the Lord with me, and let us exalt his name together.

Sister M. Langdon writes from Mendon, Mich.: I would say a few words to the brethren and sisters, if by that means I could encourage them to press forward to mount Zion. Time is short. We must be on our guard and have our lamps trimmed and burning, and be prepared for the great day, when the Lord shall descend from heaven. I feel encouraged to press my way onward and upward. The Lord has blessed me. I have professed to keep the Sabbath of the Lord over three years, but have not made any other profession until the last quarterly meeting at Parkville, while under the preaching of brethren Loughborough and Byington. It was then impressed upon me that I must be baptized, and I went forward in the ordinance. I feel thankful that I have been spared to hear the present truth, and have had a heart willing to obey it. I want to be a living example for others around. I do not know how to be thankful enough to my Lord and Master for what he has done for me. My husband is a firm believer in the third angel's message, but he makes no profession. May the Lord enable him soon to stand before the world and own him to all around. Pray for me that I may hold out faithful, and be the means of doing some good in this cause. I want to live in such a way as to meet the dear saints in the earth made new.

Sister M. L. Priest writes from Clinton, Mass.: We thank God and take courage as we learn what he is doing for his people, and think it is very evident that he is setting his seal of approbation to the course pursued by them. We feel to rejoice for the sure evidences that the Lord is still leading this people. All our sympathies are with them. This people is our people, and their God is our God. We want to go through and stand on mount Zion with them; but we are sensible that we are not fully awake, as we should be. We are trying to heed the admonition given through the gifts. We feel very lonely here in Massachusetts. How I wish there could have been order in the church in season to have saved some poor souls, that I fear can never be helped now. The Review is a great comfort to us. We should be very unwilling to be deprived of its weekly visits. I am glad for the tokens of the speedy coming of the blessed Saviour. Our hearts have been growing weary of his long delay. I fear sometimes lest after all we shall fail of being ready. We rejoice for the good work that is going on among the children. As soon as there is a place for them to come to, how soon they are coming in.

OBITUARY.

DIED in Fentonville, Genesee Co., Mich., Feb. 21, 1863, of inflammation of the lungs and pleurisy, Hugh Hamilton, my father, in the seventy-ninth year of his age. He embraced the Sabbath of the Bible about ten years ago, by reading the Bible and the Review, and from that time to his death was a firm believer in the Advent doctrine, and the near coming of the Saviour.

MELINDA SLAYTON.

DIED at East Saginaw Mich., Feb. 26th, 1863, of scarlet rash, Sr. Eliza M. Terry, (formerly of Chesaning) aged 22 years. Sr. Terry embraced the truth while Bro. Bates was at Chesaning some two years ago, and died in hope of a resurrection to life. She leaves a companion and infant child, to mourn her loss, and miss her care.

J. N. LOUGHBOROUGH.

St. Charles. March. 3d. 1863.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 10, 1863.

THE prices of paper and book-binding have nearly doubled within the past eight months, still there will probably be no changes in the prices of our publications, excepting in those of the History of the Sabbath and the Hymn Book.

The History was put too low on the start. It is now raised 10 cents on the paper covers, and 20 cents on the bound. See publication column.

Agents who have this work on hand, will please report the amount, that they may be charged with their proportion of the advance in prices.

THE Review, Vol. xix, bound in paper cover, containing the entire History of the Sabbath, will be sent by mail, post-paid, for 75 cents.

THE Youth's Instructor, Vols. vii, viii, ix, and x, bound in paper covers, and containing incidents in Bro. Bates' past life, will be sent by mail, post-paid, for \$1.

THE Sabbath Lute is the title of a valuable little collection of Hymns and Tunes, of 44 pages, which will be ready as soon as orders are received. It contains 17 beautiful pieces of Music, and the remaining space is filled with Sabbath and Second Advent Hymns. Price, post-paid, 25 cents, five copies for \$1.

A CORRESPONDENT of the World's Crisis writes that "a Wisconsin clergyman of reputed education, in giving a description of disembodied spirits, asserts that fifty of them could stand on the point of a cambric needle at a time. Well, if this is so, a heaven as large as an old lady's snuff-box would be large enough to contain millions of them. A very small 'spirit land' would suffice! People with such little spirits come near being 'no-soul folks.' Perhaps this may account for their not being visible when they leave the body—too small to be seen!"

Response from New England.

BRO. WHITE: Your remarks in Review No. 12, relative to the necessity of church order in the East, meet our hearty approval. That more should be done in New England to promote order, unanimity of feeling, and brotherly love, no one acquainted with the state of things, or the benefits of organization, can for one moment doubt.

To your proposition that some of the preachers in the West, accompanied by yourself and sister White, should labor in the East the ensuing season, we also most earnestly respond, Amen. And this we confidently believe is the spontaneous language of the church throughout the length and breadth of New England. For our own experience, as well as the instruction through the gifts of the Spirit, teaches us that the glad time has come for a great gathering of precious souls around the standard of Bible truth.

Yours striving for the unity of faith and action in the Christian warfare.

A. S. HUTCHINS.
A. C. BOURDEAU.
D. T. BOURDEAU.

Peterborough, N. H., Feb. 25, 1863.

Such Mouths Must Be Stopped.

BRO. WHITE: Intelligence comes to me from Lynxville, Wis., that one Nelson Waide is laboring in the northern part of this State, professing to be called of God to preach the third angel's message. This man, by his wicked course, has destroyed the confidence of his brethren, and is not fellowshiped by them. And in addition to this, he has not the ability to vindicate the present truth. He will only mildew the cause of Christ, and reproach the church, by sailing under such colors, when it is evident that he has neither a call from heaven or the church to preach God's word.

Yours, believing we should be called before we go.

WM. S. INGRAHAM.

Monroe, Feb. 28, 1863.

APPOINTMENTS.

PROVIDENCE permitting I will meet with the brethren and sisters at Milford, according to their request, the Sabbath after the quarterly meeting at Avon—Apr. 4th—and will give public lectures evening after the Sabbath and on Sunday the 5th, as they may arrange.
J. N. LOUGHBOROUGH.

Appointments for Ohio.

ON account of continued bad roads we are induced to relinquish the idea of giving another course of lectures this month, and appoint to meet with the churches as follows:

E. Townsend, March 14.
Green Springs, " 21.
Gilboa, " 28.

Wood, Co. as the Brn. may arrange. Apr. 4.

At the above meetings those are expected to attend who live adjoining those places to arrange for future meetings, at least quarterly.

At Jackson, (evening.) March 24.
We shall also notify by letter regarding the meeting at E. Townsend.

J. H. WAGGONER.
H. F. BAKER.

E. Rockport, March 5, 1863.

The next monthly meeting for St. Lawrence Co., N. Y., will be held in Norfolk, the fourth Sabbath and first-day in March. A general attendance of the Sabbath-keepers is solicited.

In behalf of the church.

WM. W. MILLER.

BUSINESS DEPARTMENT.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

I. T. Day 2,00,xxi,1. L. P. Reynolds 1,00,xxiii,1.
B. G. Jones 1,00,xxiii,1. G. M. Harper 3,00,xxiii,1.
E. F. Rood 2,00,xxiii,15. J. B. Finley 0,50,xxi,6.
J. Kemple 0,20,xxii,1. O. B. Jones 1,00,xxiii,1. E. Colby 2,00,xxiv,1. Capt. R. Reid 3,00,xxii,4. E. Adams 2,00,xxiii,14. J. A. Blackamore 2,00,xxiii,1. C. Walker 1,00,xxi,1. S. Whitney 1,00,xxii,13. H. S. Pierce 4,50,xxiii,14. S. Whitney for J. M. Butler 1,00,xxiii,15. H. West 1,00,xxiii,1. M. Losey 1,00,xxi,1. W. N. Hall 1,00,xxi,15. B. C. Chandler 1,35,xxiii,14. G. A. Wallace 1,00,xx,19. E. M. Grimes 2,00,xxi,14. J. T. Rogers 1,00,xxii,1. H. G. Beebe 1,00,xxiii,15. W. J. Patterson 1,00,xxii,19. Susan Wilson 1,00,xxiii,15. E. Dickens 1,00,xxiii,15. J. Pierce 1,00,xxiii,15. J. S. Haight 1,00,xxiii,15. C. D. Cray 2,00,xxiii,15. M. S. Burnham 1,00,xxiii,15. Susan A. Sherman 1,00,xxiii,11. C. M. Holland for J. Rollins & J. H. Holland each 0,50,xxii,15. J. F. Alumbaugh 1,00,xxiii,15. J. C. Adlon 1,00,xxii,9. M. L. Phelps 2,00,xxiii,7. O. P. Rice 1,00,xx,1. O. B. Story 2,00,xxii,1. A. D. Rust 1,00,xxiii,15. C. A. Chapin 1,00,xxii,15. B. F. Smith 1,00,xxiii,15. J. L. Hobart 4,00,xxv,12. M. J. Babcock 1,00,xxiii,1. J. Jackson 5,00,xx,1. Melissa Bogus 0,50,xxii,1. M. W. Rathbun 0,50,xxiii,1. J. Holliday 4,00,xxv,5. E. S. Griggs 2,00,xxiv,3. O. F. Guilford 2,75,xxi,20. Geo. Adair 2,00,xxiii,14. E. S. Bennett 2,00,xxiii,1. Geo. Adair for J. Simkins 0,63,xxii,15. E. Vedder for A. Williams 0,50,xxii,15. D. A. Wetmore 3,00,xxiv,10. A. F. Rathbun 2,00,xxiii,15.

For Shares in Publishing Association.

E. D. Clark \$20. Betsey Landon \$10. W. Guilford \$5.

Cash Received on Account.

S. B. Whitney \$5. J. S. Day \$2,97. A. S. Gillet \$3,26. J. N. Loughborough for E. S. Griggs \$2; for S. H. King \$2,55. J. N. Loughborough \$26,04.

Missionary Fund.

Ch. at Tyrone, Mich., \$5.

Books Sent By Mail.

F. F. Lamoreaux 60c. Bela G. Jones 72c. J. F. Colby 60c. S. Whitney 90c. Hugh West 20c. L. A. Bramhall 20c. G. Woodward 21c. J. G. Post 12c. Mrs. L. Harris 12c. C. E. Harris 6c. E. E. Warner 6c. B. C. Chandler \$2,25. A. H. Huntley \$3,60. M. Rose 40c. I. Evans 50c. H. G. Washburn \$2,22. E. S. Deck 1,10. A. W. Chaffee 80c. John Brown 80c. T. E. Thorp \$1,00. W. Gulick 50c. M. B. Odell 32c. J. L. Hobart 50c. M. J. Babcock 80c. R. Griggs 60c. J. T. Barker 40c. W. W. Giles \$2,25. Mrs. G. H. Rose \$1,35.

Books Sent by Express.

J. W. Raymond, Bath, Steuben Co., N. Y. \$3,83.

PUBLICATIONS.

The law requires the pre-payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or more. Those who order Pamphlets and Tracts to be sent by mail, will please send enough to pre-pay postage. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

	Price.	Postage.
History of the Sabbath, (in paper covers),	40	10
The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast,	15	4
Sabbath Tracts, numbers one, two, three, and four,	15	4
Hope of the Gospel, or Immortality the gift of God, Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man,	15	4
Modern Spiritualism; its Nature and Tendency, The Kingdom of God; a Refutation of the doctrine called, Age to Come,	15	4
Miraculous Powers,	15	4
Pauline Theology, or the Christian Doctrine of Future Punishment as taught in the epistles of Paul.	15	4
Review of Seymour. His Fifty Questions Answered,	10	3
Prophecy of Daniel: The Four Universal Kingdoms the Sanctuary and Twenty-three Hundred Days.	10	3
The Saints' Inheritance. The Immortal Kingdom located on the New Earth.	10	3
Signs of the Times, showing that the Second Coming of Christ is at the door,	10	3
Law of God. The testimony of both Testaments, showing its origin and perpetuity.	10	3
Vindication of the true Sabbath, by J. W. Morton, late Missionary to Hayti,	10	3
Review of Springer on the Sabbath, Law of God, and first day of the week,	10	3
Facts for the Times. Extracts from the writings of eminent authors, Ancient and Modern,	10	3
Miscellany. Seven Tracts in one book on the Second Advent and the Sabbath,	10	3
Christian Baptism. Its Nature, Subjects, and Design,	10	3
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Assistant. The Bible Student's Assistant, or a Compend of Scripture references,	5	1
Truth Found. A short argument for the Sabbath, with an Appendix, "The Sabbath not a Type."	5	1
The Two Laws and Two Covenants,	5	1
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" " " Dan. ii, and vii,	5	1
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The figures set to the following Bound Books include both the price of the Book and the postage,		
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History of the Sabbath, in one volume, bound Part I, Bible History Part II, Secular History,	80	"
Spiritual Gifts Vol. I, or the Great Controversy between Christ and his angels, and Satan and his angels,	50	"
Spiritual Gifts Vol. II. Experience, Views and Incidents in connection with the Third Message,	50	"
Scripture Doctrine of Future Punishment. By H. H. Dobney, Baptist Minister of England,	75	"
Home Here and Home in Heaven, with other Poems. This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents.		
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